All the Men of the Lutheran Church for the Whole Task of the Church

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DECEMBER 1946

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Volume XXVII
Number Twelve

Lutheran . . . Men

Published monthly at Bethlehem, Pennsylvania, by
The Brotherhood of The United Lutheran Church in America

Merry Christmas

"Unto Us A Child Is Born"

LUTHERAN MEN... DECEMBER

Vol. XXVII **Issue No. 12**

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That Cover Picture! We are indebted to Rev. J. Howard Laughner, pastor of Resurrection Lutheran Church, Detroit, for this interesting Christmas pageant. It was given Christmas, 1943 in the post chapel at Camp Amirabad, Teheran, Iran. The actors were from the Persian Gulf Transport Command, an outfit, mainly recruited from railroad workers and responsible for getting supplies through to Russia via Iran. The story of this command is in August issue of Lutheran Men. Pastor Laughner was chief chaplain in the Iran area. We note the beautiful costuming and remember that oriental robes did not need to be converted from bathrobes and window drapes in Iran. We remember too that the Bible is at home in an oriental setting.

Christ at the center—that is how it should be with our celebration of Christmas. He ought to be central in our thinking. We ought to consult him about every gift we propose to give, every plan we make, every arrangement we effect. It ought to be our purpose to honor him in everything.—Howard P. Colson.

●

Merry Christmas!

Those words belong together because of long association. Merry must catch its meaning from this association, for its popular meaning is light and frothy. Some pastors use the word "Blessed" as more appropriate. Merry means cheerful, happy, joyous. That is the way Christmas should be celebrated. When we remember that Christmas brought into our lives, the one hope for consciences at peace, and into our world, the one hope for peace between men and nations, our hearts must sing with merriment. It will be a truly merry Christmas if our joy wells up from deep springs of faith. Joy must not be alone in the giving and getting, in the beauty and festivities of the day. All those must spring from sincerely thankful hearts, thankful for God's grace revealed in the Babe of Bethlehem. May your Christmas be merry because Christ is born again in your own heart.

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The American Bible Society has under preparation the publication of the first Braille Concordance of the Bible for the Blind. It will require ten large volumes.

●

Harold D. Foster

was ready for the call of the Lord. He enters His presence as no stranger. The call came suddenly, just after he had assumed one more responsibility for the Brotherhood, the presidency of the Central Penna. Brotherhood. The executive secretary's page carries the tragic story but the editor would add his word of tribute to a faithful friend and a loyal churchman. He led the Brotherhood into its new scouting program wisely and well. He was an efficient secretary and received a deserved promotion to the vice-presidency at Erie. His frequent letters will be missed. His vacant place in our councils must be a clarion call to the men of the church to fill up the ranks.

The Editor's Personal Paragraphs

A Christmas Prayer

O Christ, grant us thankful hearts today for Thee our choicest gift, our dearest guest. Let not our souls be busy inns that have no room for Thee and Thine, but quiet homes of prayer and praise where Thou mayest find fit company, where the needful cares of life are wisely ordered and put away, and wide sweet spaces kept for Thee, where Holy thoughts pass up and down, and fervent longings watch and wait Thy coming, Lord Jesus. Amen.

●

The Macedonian Fellowship

is the name of a movement. rather than an organization, within the Ministerium of Pa. The secretary of benevolence, Rev. Earl Erb, is its sponsor. All who join, promise to give at least 10% of their income to the work of the Lord. A reading of II Corinthians 8:1-9 will give a key to the name. Last September nearly 50,000 copies of a pamphlet describing the movement had been ordered. Tithing out of love and gratitude to Christ is a blessing to the tither and the promise of adequate support for the church. We do object to the stories of business success given to promote tithing. In "Graceful Giving" our opinions have been sufficiently publicized. More power to The Macedonian Fellowship. Why not invite membership regardless of synodical connection?

●

In peace times more Scriptures are printed in Shanghai, China, than in any other city in the world, not excepting London and New York.

A snapshot

sent by the News Bureau of the National Lutheran Council to the Quaker Oats Company has brought a contribution of 4,800 large boxes of Quick Quaker Oats to Dr. S. C. Michelfelder, European Commissioner of the American Section of the Luthera World Federation and chairman of the Material Aid Division of the World Council of Churches. Dr. Michelfelder has allocated the gift to the World Council's Material Aid Division, and the cereal will be distributed as part of ts child feeding program in war-stricken countries of Europe. The picture which inspired the contribution was taken at a children's home near Hof, Germany, and showed two chubby youngsters playing with boxes of Quaker Oats. These children were scrawny, underfed and ill when they entered the home, but nourishing food and tender care filled out their little bodies and restored them to good health. In a letter to Dr. Michelfelder, an official of the Quaker Oats Company said that it had been decided to "make an exception to our regular policy and to give you a contribution of our product. "We are pleased," he added. "to be able to aid in so direct a manner with what we consider your very worthwhile work." The gift consisted of 200 containers, each made up of twenty-four 14-ounce packages of Quick Quaker Oats.

●

Faith is not a personal attainment, but a response to the revelation of the faithful God."—Truth

Secretaries

The late Harold D. Foster and his successor Secretary W. K. S. Hershey.

Let Us Adore Him

Upon a little town one night,
All still and quiet, to the sight
Appeared a rare and wondrous light,
Upon a little town one night.

As shepherds in the field did stay,
There came on them this glorious ray,
Which filled them all with sore dismay,
As shepherds in the field did stay.

Inside a cave, within this town,
A Babe was born, of great renown,
A King—yet wore no earthly crown—
Inside a cave, within this town.

We hear sweet strains upon the air,
And angel voices everywhere,
"A Saviour's born," one does declare,
We hear sweet strains upon the air.

This Saviour's birthday now is here.
Let us adore Him, far and near,
Accept and love Him, without fear.
This Saviour's birthday now is here!

—Grace M. Sheeleigh

●

President Franklin Clark Fry has been in a position to see the place of our Church in the world today. No doubt all our readers have read the following paragraphs from his report to the ULCA. They deserve a re-reading:

"Out of any thoughtful, steady-eyed survey of the war years just past and of the critical years ahead, two facts must emerge. The first truth briefly is: The principles of Christianity, and to a high degree its whole program of action in its major essentials, are sound and right and require no change. The strains of this tempestuous generation have vindicated them more securely than ever before. Almost everything else has cracked. The Gospel has not. Christ and His Church's goals are unscathed.

"In contrast: The Church's tempo in building, in laboring, in pressing on is far too languid. Our pace is still tragically too slow. The giant in modern Christianity and specifically in The United Lutheran Church in America, has barely stirred. He must arise! This is his day."

●

One afternoon, Satan found his son and heir leaning against a heavily bolted door, doubled up with laughter.

"What do you find so funny Junior?" rumbled the old devil.

"This will kill you, Pop," replied Satan, Jr. "I just locked a woman in a room with a thousand hats—and no mirror." *—Woman's Magazine*

Lay reactions to the conventions of the ULCA are always of particular interest. One of the best reports we have read comes from Mr. H. K. Balthaser, a lay delegate whose home church is St. Peter's, Lancaster, Ohio, Rev. Andrew Shilling, pastor. We have room for only two paragraphs.

While the *overtones* of the convention were those of consecrated workers, happily immersed in the great work they are doing, yet there was a constant *undertone which came* always to the top in the midst of deliberations. That undertone was *first*: the opportunity now confronting the Lutheran Church; and *second*, the grave urgency of the situation as it affects our church here and overseas.

That this undertone was heeded by the 500 delegates is indicated by the fact that for the first time in the history of our church, its lay and clerical representatives voted on an annual budget for the year 1948 a quarter of a million dollars in excess of the amount asked by the Executive and Finance Committees. This was plain evidence of the spirit of uneasiness existing in our minds, and that we are beginning to be mindful that as a church we *have not* and *are not* doing enough in stewardship to open up and carry forward the great work of the Lutheran Church as a large Protestant body. There was a definite conviction on the part of a very large minoriy that ten million dollars should be raised in 1948 as a 30th Anniversary Fund to be used in Lutheran World Action, for higher education in Lutheran institutions, and for the general advancement of Lutheranism. Progress is being made in the more general acceptance of stewardship responsibility in the ULCA membership. The tinkling of the small bell in our separate consciences is becoming a louder ringing in the minds and hearts of our people. We are beginning to see and *feel* that we have been following for too long a personal policy in our church of *having professing lips and idle hands*, and have let the Catholic Church and other and newer groups of the Protestant denominations do those things which Lutherans *should have* and *could have* been doing long ago had we but maintained our early traditions of Lutheran accomplishments. *Realization* and *awakening* seemed to me to be the confession of this convention.

●

"Say," said the woman customer over the telephone, "the next time I order chicken, don't send me anymore airplane fowls."

"What do you mean—airplane fowls?" asked the butcher.

"You know what I mean; all wings and machinery, and no body."—Watchman-Examiner.

Time Magazine carries the following under the heading "OFF PITCH":

She: *He can hold his cheek close to mine.*
He: *And I do.*
She: *Hold me tight,*
Steal a kiss any time.
He: *Wouldn't you?*
She: *In fact, I'm his most willing slave,*
That Man with the Marlin Shave!
He: *I don't know what she sees in me.*
She: *You're a smoothie.*
He: *Guess I'm just as lucky as I can be.*
She: *You're for me.*
Both: *He makes all the ladies rave*
woo woo!
The Man with the Marlin Shave!

For six months ex-NBC war correspondent Don Hollenbeck followed this singing commercial, with his daily (7 a.m.), unsponsored newscast over ABC's station WJZ. Last week Hollenbeck cracked. In a voice dripping with disgust he said: "The atrocity you have just heard is no part of this show." Then he gave his regular newscast. ABC promptly fired and forgot him. But in many a listener's Book of Gold, Don Hollenbeck's name led all the rest.

The editorial hat is off to Don Hollenbeck. The only way to register listener reaction is to write the sponsor when their blurbs disgust. We will be glad to print what is printable if any of our readers wish to express themselves on good taste in radio broadcasting.

●

And then there was the Texan who was enjoying the wonders of Califfornia, as pointed out by a native.

"What beautiful grapefruit!" exclaimed the Texan as they passed a citrus orchard.

"Grapefruit!" cried the native; "those are just small lemons."

"And what are those enormous blossoms in that field?"

"Oh, just dandelions."

Then they passed the Los Angeles River.

"Ah," said the Texan, "I see that someone's radiator is leaking'"

—The Link

●

President Zeb Trexler had hardly reached home from the two conventions at Erie and Cleveland when he was taken ill. At this writing reports are favorable for a full recovery. The prayers of all of us will unite in his behalf. For along with his genius for friendship is a very special ability in leadership. This is best witnesed by the vitality of North Carolina Synodical Brotherhood.

Father: Did I hear the clock strike three when you came home last night?

Daughter: Yes, Dad. It was going to strike eleven but I stopped it so it wouldn't wake you up—Christian Union Herald.

●

Mr. Charles E. Kappelt was one of the gracious hosts at Erie and put his camera at our disposal. He snapped a number of the brethren in more or less conscious poses. Their pictures will be found here and there in this issue, adding beauty, or something, to the scene. Our thanks are due to snapper Kappelt.

●

The question in the physiology examination read: "How may one obtain a good posture?"

The country lad wrote: "Keep the cows off it and let it grow up a while."—Watchman-Examiner.

●

Mexican missions have not been extensively tried in the ULCA. In Omaha, Nebraska, a start has been made by Carlo Guzman, a junior in Western Seminary, Freemont. He is giving all his spare time to organizing the work. With 7 adult members as a beginning, he now has a confirmation class of 18. The name of the mission is Gethsemane. Jesucita Velez, who has assisted Mr. Guzman, is now at the Baltimore Deaconess Home for training. The possibilities of this work are challenging.

Teacher: "Parse the sentence, 'Tom married Jane'."

Boys "Tom's a noun, because he's the name of something; married's a conjunction because it joins Tom to Jane, and Jane's a verb, because she governs the noun." —Biblical Recorder.

●

December is the season for special gifts to the welfare funds of the Pension Board. Through a Christmas gift to the Board you can make possible those extra checks to pensioners in need. Put the Board on your Christmas list.

●

To husbands: If wife laughs at your jokes, you can be sure of one of two things—either your jokes are good ones or you have a good wife.—Religious Telescope.

●

The American Lutheran Church has adopted selective fellowship. By this term is meant the right of any congregation to permit pastors or members of other Lutheran synods to occupy the pulpit or receive the Sacrament. It is left to the congregation to "select" those it believes worthy. This is another long step ahead on the way to Lutheran union. We preached and assisted in Holy Communion in an American Lutheran Church during the Cleveland convention and were made to feel completely at home. It was a happy experience.

"What's happened, George" she asked her husband who had got out of the car to investigate.

"Puncture," he said, briefly.

"You ought to have been on the lookout for this," was the helpful remark. "You remember the guide warned you there was a fork in the road."—Watchword.

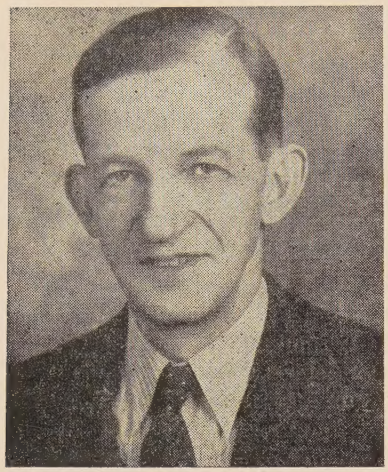
●

Protestant Day Schools are becoming a real issue. Many leading churchmen are following the lead of Dr. Charles C. Morrison, editor of the Christian Century, and going all out for them. Dr. Morrison does advocate the teaching of religion in the public schools and accepts the Protestant Day School or Parochial School as the alternative. No one seriously believes that the public schools can teach religion under the law. Most of us do not believe that the religion they could teach if it were legal would be more than character study without the dynamic for character building. By resolution of the ULCA a study will be made this biennium of the Christian Day School. So far we are not convinced that anything better can be devised for our present American situation than released time schools conducted by our churches. This also will be the subject of special study by our Parish and Church School Board and a secretary is to be called to give full time to it.

THREE TRUSTWORTHY LEADERS

The Laymen's Movement for Stewardship has the confidence of the Church because it is led by men we trust. Dr. Franklin Clark Fry, president of the United Lutheran Church, Dr. Clarence Stoughton, stewardship secretary and Mr. Tom Hickman, president of the Cleveland banquet.

Brother of the Month



CHARLES P. MAUS

Charles P. Maus, an active member of the Brotherhood of Hilltop Lutheran Church Columbus, Ohio, is "Man of the Year" by vote of Camp Chase Post No. 98, American Legion. It is an annual award for outstanding service to the Hilltop section of Columbus. The particular service for which he was cited was leadership in the establishing of Hilltop Teen Canteen. He and his wife have spent many hours with the teens and the result has been clearly shown in the lessening of delinquency. Last year's Hallowe'en party at West High School was attended by over 4000. Some party! The ususal damage to property on that eerie festival was practically nil. Charlie is president of the Hilltop Community Council and has its full support in his program. Future plans include an outdoor rink for ice and roller skating. Both Charlie and his wife were formerly prominent in Luther League work in New York City. Mrs. Maus was the former Mildred Borchers. Her brother is pastor of St. John's Lutheran Church, Dayton, Ohio.

●

Warm other people's hearts and you are not apt to get hot under the collar yourself.—Canadian Churchman.

The Story of St. James

is a well written history of our church by that name at Ozone Park, N. Y. It is by the pastor, Dr. Harry J. Kreider, a skilled historian. This church is only a quarter of a century old and is a modern romance of home missions. If competent historians would write the histories of our churches while the data is fresh they would do a real service to the cause of accurate history.

It is amazing how much the Church has accomplished on nickels and dimes.—Christian Advocate.

●

Rev. Fred C. Kern

who became pastor of Selem Church, Fremont, Nebraska, on leaving the chaplaincy, has been including some notes on Liturgics in his monthly bulletin. Having attempted the hop-skip up the aisle with a number of choirs, the editor has given it up. He hopes the choirs will give it up too. Here is the way it looks to Pastor Kern:

In the days when the singers and the organ were in the "choir loft", that is, in the rear balcony, the clergy and their assistants walked naturally and slowly into the church in procession while the choir chanted the Introit. This was done simply to get everyone to his appointed place at the appointed time in an orderly way. Before the Reformation monks sat in rows of stalls in the chancel dressed in black cassocks. They filed in and out silently, two by two, heads bowed and hands folded across the chest. When there were no monks someone dressed laymen in black and put them into the chancel. Instead of the clergy entering in procession the singers were brought out of the balcony and marched to the chancel. It is permissible for the choristers to sit in the chancel, and the processional serves no other purpose than to get them to their places in orderly fashion. But to, "step and jerk one's way altarward does not constitute a liturgical procession. It is cheap, tawdry, and a vulgar burlesque of what was once a dignified ceremony. Anything that smacks of swagger is in bad taste." Hence the choir should walk in a natural way, thinking of God Whom they have come to worship, concentrating on the hymn of invocation or praise with which they are coming before God, rather than concentrating on their feet and the theatrical effect of the march.

●

Tribute to Brother Harold D. Foster

By PRESIDENT ZEB B. TREXLER

In the sudden passing of Brother Harold D. Foster at Harrisburg, Pa., on October 24th, the Church will miss a most ardent laborer; the Brotherhood will miss a most loyal and interested worker; and Scouting will miss a most zealous and efficient supporter.

We who have been associated with him testify to his untiring zeal and genuinely Christian spirit. He gave unstintedly and prolifically of his time, his means, and of himself.

Whatever his assignment he accepted it in the spirit of true willingness, and whatever his task he did it faithfully and well. However much we may miss his genial smile, his timely counsel, his towering strength and his untiring support, his family will miss him more. We humbly pray that God's richest blessings attend it, and that it be fortified with courage and strength by our Gracious Loving Heavenly Father.

"A Festival of Faith"

was the title of a splendid editorial in the Cleveland *Plain Dealer* calling attention to a Protestant Reformation Service. Bishop Oxnam was the speaker and over 12,000 attended. It was a sign of the new interest in the Reformation by Protestants. Our festival has now been adopted and in many communities the attendance at union services on Reformation Sunday will overshadow our Lutheran services. The strange (?) omission in the editorial was that neither the words Reformation or Luther were mentioned. Wonder why? Or do we?

●

It is interesting to note that when God made man he didn't arrange any of the joints of his bones so he could pat himself on the back.—Watchword

●

John Wesley or Robert Raikes,

which deserves the credit for fathering the Sunday School? An article by Jacob Simpson Payton in The Christian Advocate (Methodist) offers evidence to support the Wesley saga. He claims that John Wesley organized a Sunday School in Savannah, Georgia in 1736, forty-four years before the "Ragged Schools" of Raikes were founded. The children met on Sunday afternoons and studied the catechism. When some of the "upper crust" of Savannah objected to the shoeless and ragged children welcomed into the school, Wesley came into the classroom in bare feet. It is an interesting story. Perhaps some of our historians can check it.

Three Grins!

Dr Lewis Speaker and President C. E. Broden of Texas palling with the editor.

Guest Contributions

Presidential Message . . .

Dear Brethren:

At the Erie Convention it was plainly evident that our men all over the Church crave better Field Service. We cannot ignore these requests for help. IT MUST BE GIVEN.

May we immediately strengthen our financial position by executing forthwith the $1 per capita plan in our synodicals. Thus will we have the necessary funds with which to implement Field Service.

Faithfully,

Jeb Trexler

Do You Belong To an Auxiliary Of The Church?

By Rev. R. R. Belter, D.D.

Here is another editorial from Dr. Belter's weekly bulletin. He is president of the Wartburg Synod and pastor of Bethany Church, Burlington, Iowa. These thought-provoking editorials deserve wide reading.

Church societies are an integral part of the congregation, of its life and work. They serve to satisfy needs that arise in a better way than could otherwise be met. They are a very vital part of the Church, as a branch is to a tree, or a finger is to a hand. There is no question about the fact that this thing can be overdone. Too many organzations can hinder the Lord's work, and that is particularly true when there is an overlapping of effort. The Church at large has therefore decided, after careful study. that three general branches can be made to meet the needs, and recommends the Men, the Women, and the Youth of the Church. Dr. Knubel, in his report to the Baltimore Convention of the ULCA indicated how auxiliaries ought to function: 1) It ought to serve the congregation and not be served by it. 2) It ought to strengthen the congregation's will to face outward.

The preaching of Word is the chief function of any Church. Everything that is done must point toward the glorification of the Name of God. No matter what is done in a Church, if it does not magnify the Lord, it is excess effort and ought to be declared taboo. Isaiah once said that the twofold duty of the Church is to "lengthen thy cords and strengthen thy stakes" (Isaiah 54:2). We are, in other words, to see that we are made strong at home, and then we are to look, even as God wills it, at the ills and needs of a world. Everything, in short, which is done in a congregation must take these two items into consideration. The aim of an organization cannot differ from that of the parent congregation. The question now is: Do you belong to an auxiliary of the Church. Here are only a few thoughts on the subject.

1) Christianity is not only a matter of having and knowing; it is also a sharing. The following Bible passage is pertinent on this point: "Be ye doers of the Word, and not hearers only" (James 1:22'. That verse is the key-passage of the entire letter there. It is well worth reading and studying. We cannot believe that God gives to us merely for us to have and hold. We must share, and the Church gives opportunity for concentrated service in the auxiliaries of the Church.

2) Our activity will encourage others to activity also. We speak of the Church being "The *Communion* of Saints." We worship together because we are of the same faith. Mutual faith should encourage mutual action. We pray together, sing together, kneel at the Communion Table together, and so it follows only logically that we should labor together for the great good of His Cause. Others, seeing us, will find encouragement also. Christianity is not only an IMPRESSION but also an EXPRESSION. Christ was very emphatic in certain places when He urged His followers to "go out" and "bear fruit." Organizations offer channels for activity of the sanctified life on the individual members. Also, a wholesome social life is enjoyed and fostered. This, in this day, needs to be stressed more than it is.

Calvin Coolidge once said that "A Christian is a mind through which Christ thinks; a heart through which Christ loves; a voice through which Christ speaks; a hand through which Christ helps." The center of that advice is CHRIST, and the Center of all activity within the Church is HIS WILL. The Church is not a museum where faith is put on display. Rather, it is an organization which urges that talents and gifts be used. The Church has an order which says that every soul needs to be told about the Love of God in Jesus Christ. We need every Christian to do his bit in order that this might be done. The command is so large that it asks the most from each one of us. The auxiliaries are one way in which we can have a part in the various activities which a great God has seen fit to lay upon our heart and conscience. We might be busy, but we should never be "too busy." We might be tired, but never should we be "too tired." We might have an appointment, but be sure that it does not disappoint Him. He says it in simple language: "*Go work in My vineyard?*" Do we?

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Here Lies America's Power

By Stanley High

Historians, searching for the source of the inspiration and ideas of America's Founding Fathers, tells us that Jefferson, the Adamses, Franklin and Paine drew heavily on Plato and Aristotle, Blackstone, Hobbes and Locke and the writers of the French Enlightenment.

What then, did the plain people of the Colonies draw on. For the re-

markable fact about our Revolution is that its intellectual leaders and the plain people—the rag, tag and bobtail troops who did the fighting—spoke the same basic language. Certainly the immortal seventy who stood at Lexington were not inspired to make their stand by Plato and Blackstone and Locke. How did they get that way? The answer, I think, is as plain as, by most historians, it is ignored. The Book of the Colonists was the Bible. That was the source of their faith. It was the source of our freedom.

From the Mayflower Compact to the Declaration of Independence the ideals which produced America were drawn and nurtured from the Scriptures. They were drawn from the Decalogue, the Ninety-first Psalm and the fifty-fifth chapter of Isaiah; from Amos, Hosea and Micah; from the Sermon on the Mount and the Lord's Prayer; from the eleventh chapter of Hebrews and the thirteenth chapter of First Corinthians. All these are not merely a part of the tradition and literature of America. Insofar as America is a civilized society. these *are* America. We may be wiser than our fathers. If we are we can doubtless get along without the source of strength and vision on which our fathers drew. That, at any rate, seems to be what millions of us are doing.

But one is inclined to wonder whether we really are that good. We have been smart enough to discover amazing things about our world and to contrive to release terrifying forces. A good many of us are appalled at what we have done and at the prospect that our achievements open. We are appalled because of our uncertainty that we can remain the master of our handiwork and turn it to good account.

If, now, America were to return to the Bible—the source-book of American freedom—we would no more find a blueprint for the tasks before us than our forebears did. But we might find, as they did, those basic and changeless values to which the plans we make must conform. And beyond that, a return to the Bible might revive in us, as it released in them, a quality of faith and vision to match the opportunities that confront us.

Self-Help!

Without expectation of aid from churches abroad, the German Church has gone ahead with its own relief programs. This church woman is pictured with a pile of clothing which German church members gave up from their scanty supplies for those worse off than they. On shelves are towels and dishes similarly collected. The sign with the cross is one advertising the Hilfswork, the German church relief agency. The scene is in the headquarters of the organization at Frankfurt in the American zone.

Jottings from A Journal

By Charles Masheck

How much we live on an interrogation mark—"What is life?" To the Christian, life is defined in terms of the salient God made into our history by His Son Jesus. Christ is the Redeemer of man and of men for eternity!—we live on that exclamation point.

The significance of the equation "God and you" comes before all else. Whoever you are, wherever you are, no matter where you were born or what your station is in life, this question looms like a cloud of fire—"How do you stand with God?"

God sends His invitation to all, but it ought to be a sober realization that stings us awake as we know that many are called, but few are choice." The company of the saints is not large, but it is select-marked with a theme song of quality, not quantity. Out of the nations of the world come those who come to the wedding feast, the symbol of joy that pictures the Kingdom. Out of all nations—men and women "acceptable unto God," "chosen", "choice".

"Therefore let us not sleep, as do others; let us watch and be sober, for they that sleep sleep in the night, and they that be drunken are drunken in the night."

All through history the complacency of sleep and the hysteria of drunkenness have been the two main ways of escaping the final reality of the soul. In altogether too many cases when the problems of life and the complexity of existence have become overbearing men have either fallen asleep or gotten drunk.

So it was with the man who came into the banquet room without a wedding garment. Physically alive, he was spiritually dead. He didn't have sense enough to excuse himself, or beg the king's pardon, or cry out "forgive me for this breach of etiquette." "He was speechless." In the eyes of God he was a walking corpse.

Writes Paul to the Romans "now it is high time to wake out of sleep" for we are the children of light and of the day.

Plutarch tells of a man coming on a corpse for the first time. The traveler picked up the corpse, stood it up, moved its arms and legs, spoke to it, then put it down again. He walked away saying, "Something is lacking—inside."

God has given man a respectable place—above all the beasts of the field and a little lower than the angels. The Creator marks all of us with His own image. Nature witnesses to the dignity of mankind even when we do not live up to it ourselves. Kierkegaard, the profound Danish philosopher writes in *EITHER/OR* that the animals of the field are so schooled to the dignity of man that they are awed by but the semblance of man—a scarecrow in a cornfield.

A worker in a shop the other day remarked, "I don't go to Church. I don't give to the Church. I don't believe in what the Church teaches. In fact, I think heaven is its own private invention to get the rest of us worked up."

A companion answered him quietly and sanely, "Perhaps, but wouldn't it be utterly unbearable to die and find out that there is a heaven, and that you were in the wrong place."

During the depths of the depression in the early thirties a young man studying for the ministry found it necessary to get work or starve.

He spotted an advertisement in a paper asking for six men to be ushers in a large theater. When he arrived

to apply, he found that 150 others had come for the same purpose.

The theater manager lined the men up, and had them walk down a long asile toward him, and then away. One by one each man walked toward the manager in front of the building, then away. Occasionally a man was called aside.

The student noticed that each one walked down the aisle straight and well poised, but as the manager shook his head negatively, the applicant would droop with disappointment. Determined not to allow the failure to cripple him, the minister-to-be walked down like a soldier, caught the shake of disapproval as he passed the manager, yet kept his poise as he walked away. The young man was called back for a job that enabled him to finish his study for preaching the Gospel.

"For many are called, but few are chosen."

Life has its contrasts. Here is a group of children following a band as it marches proudly down the street. The music is infectious and the children sing gaily. Then their music is silenced by the tolling of a bell and funeral procession that leaves a Church. Here is a tenement house where the family in one flat is having a joyous dance, but the man in the apartment above is at death's door. The evening paper carries the account of a husband and wife jubilantly united after the separation of war years. The column beside that story gives a pathetic picture of war orphans in Europe searching for food among the waste and debris of what was once their own home.

We are forever pinned between the joy and tragedy of life, and even our joy is a bright cloud with a gray lining. We are called out of the arena of the world to fight the good fight of faith.

Christ is our Saviour. How remote that fact is as we deal with a world of furniture and houses, of factories and farms, of steam shovels and hydraulic lifts, of atoms and bulldozers.

Christ is the Lord of Life. How distant it fades as we live in a globe of political turmoil, intrigue, secret police, peace conferences, sinister plots, assassinations and war.

Yet we are His unless we reject Him. We belong to the Kingdom unless we scorn its invitation and sneer at its hospitality.

His hands save us from the abyss. His words from the cross forgive us. His tired eyes sparkle when we hear Him.

For it is the concern of our whole being our lives and our very souls that as we appear before God in the Day of Judgment we shall hear that Voice say, "Well done thou good and faithful servant enter thou into the joy of thy Lord."

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Who Will Help The Deportees?

By Robert Root
Correspondent, World Council of Churches

In Berlin, a German official who had served his interneship at Sachsenhausen and Dachau remarked how curious it is that those who lost the war made the rules by which the victors administer the peace.

In their practice with deportees, the Allied Powers seem to have taken over lock, stock and barrel the Nazi theory that some "races" are "different"—that is, worse than others. And so the deportations of German-speaking peoples from the east continue, a burden on the conscience of the west.

Unhappily, this cannot be shrugged off as a vague unpleasantness which "must have worked itself out by now." Only recently, friends arriving from Poland announced that the last of the Germans are to be expelled from Silesia, taken from Germany by the Poles. within a month. That means that while you and I sit comfortably, old men, women and children (very few young remain) are going to be forced out of their homes, carrying only a few possessions, to trek to Germany and try to find a new home and life in the bleakness there.

In Berlin, in Stuttgart, in Frankfurt, I saw the other end of that trek. In the Russian zone of the German capital, for example, I saw a center with 800 deportees waiting to go on west. They had streamed from Pomerania, Danzig, Poland, East Prussia, Silesia, Czechoslovakia. As customary, they were herded into a huge room, jam full of wood bunks, to vegetate and sleep. There were no blankets, and they slept on straw-filled gunny-sacking. The broken windows were boarded, so that the place was full of darkness and stench.

One woman told her typical story. She was from East Prussia, quite alone. The Poles had expelled her. Her three sisters and her mother had been taken to Russia and there was no word from them. She had had a one-year-old child, but he died of hunger in Poland last September. Her husband was a POW in the English zone, but did not know where she was. Luckily she was destined for that zone. there, she hoped, she might find him.

Limited by its charter, UNRRA has never made any attempt to help these people. That has meant that the job was left to the churches, labor groups, and government offices. One of the encouraging lights in the German blackness is the way the German church people had taken hold in this emergency. They may have been cowed and regimented and even brutalized by Hitler, but these Germans are finding their way to Christian experience by the activity of the Good Samaritan.

In Berlin I saw one of several refugee centers and hospitals which German Lutherans were operating. There also was an orphanage with 67 children from the eastern areas,

They Give TOO!

In Germany, as in the United States, the mite box is the symbol of church giving. A young German church girl, of a type obviously different from the "fraulein" of which America has heard so much, opens some boxes containing funds for relief work. Millions of marks—the equivalent of hundreds of thousands of dollars—have been collected in the German churches for relief and reconstruction work.

who had received blankets the churches collected. In Frankfurt there were piles of church-gathered relief goods for distribution to the bombed-out and refugees. At Stuttgart, there were four barracks camps which the church had established for evacuees. So all over Germany the churches have come to the aid of the distressed.

The World Council of Churches, with which are affiliated many American Protestant churches, has been in the vanguard of those insisting that arrangements be made for the humane treatment of these deportees. But matching its words with action, the World Council has also sent material aid to them. So tons of food, clothing and medicine, much of it from American Lutheran people, have been routed to the German church people for distribution.

●

It Can Happen Again . . .

By Dr. Bernard Christensen
President, Augsburg College

A boy gave his lunch to Jesus—and five thousand people were fed.

A slave girl spoke to her mistress about God—and her master, healed of his leprosy, became a devout believer.

Andrew told Peter about Jesus—and three years later Peter preached a sermon that won three thousand souls for the Kingdom.

Young Francis of Assisi joyously gave his all to Christ—and the Church of the Middle Ages was led into a mighty spiritual awakening.

An aged monk counselled Martin Luther to trust in God's forgiveness of his sins—and Luther, finding peace with God, became the pioneer of Protestanism.

Hans Nielsen Hauge refused to let even prison bars stop his witness for Christ—and all Norway was shaken by the power of the living Gospel.

A Sunday School teacher visited Dwight Moody in the shoe-shop where he worked and spoke to him about Christ—and Moody became a world-renowned evangelist, leading thousands upon thousands to the Cross.

Somebody left a mission tract on the desk of Albert Schweitzer, a brilliant young theological professor in Germany—and Schweitzer left his cultured surroundings to pour out his great life in service in the fever-infested Congo.

Hudson Taylor said "Yes" unreservedly to God—and more than twelve hundred missionaries have gone forth to China under the banner of the Inland Mission which he founded.

A little group of students met by a haystack to pray for the lands where the Gospel was not known— and the great movement of American Foreign Missions was launched.

Two crippled friends in a little Iowa town gave a theological student a new vision of victorious Christian living—and wherever he preaches, their lives speak.

Somebody, somewhere, spoke to you and me—and we found the peace that passeth understanding, the joy that shall know no end.

It can happen again, will it happen through YOU?

"Ye shall be my witness." Acts 1:8

—From "Educational News"

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Bibles on a Battleship

By Chaplain (Captain) James V. Claypool, ChC., USNR

"Sailors in combat areas made good use of the Testaments you folks back home provided for them during the war," declared Chaplain James V. Claypool, Captain. ChC. USNR, whose activity during the war included duty aboard the USS South Dakota.

"I have seen men with their life jackets and helmet on seated back to back on the deck beside their anti-aircraft guns, reading their New Testaments, awaiting the call to man their guns. I have removed from the dungarees of one of my shipmates, killed in action, two copies of the New Testament, one in each hip pocket. One was a modern speech Testament and the other the one given him before he left home. He had been comparing the two translations just before he was killed. The only relic I care to retain from the battle of Guadalcanal is a New Testament, cut by shrapnel, which was on the body of a young officer who used to lead the singing for me at Divine Services.

"It was a grand sight Sunday morning to see the Commanding Officer of our ship, now Vice Admiral T. L. Gatch, USN, Commander Service Forces Atlantic Fleet, carrying his own well-worn Bible under his arm as he walked from his cabin forward aft to the fantail to read the Scripture lesson each Sunday morning. It was Admiral Gatch, then Captain, who when recovering from painful and almost mortal wounds. said 'Padre, in the middle of the night when I can't sleep and pace up and down this deck like a lost soul, I find more comfort in reading the Psalms than in anything else.

"It was out in the New Hebrides that two Catholic chaplains, one of them a Jesuit priest, learned that a Presbyterian missionary from New Zealand was without any supply of New Testaments. They collected from the ships in the task force 136 copies of the New Testaments which remained from shipments sent out by the American Bible Society, and themselves took the two hour boat trip necessary to deliver these Testaments to the missionary. Out where matters of life and death are crucial, no sectarian lines are drawn in the distribution of the Word of Life, which is bread for hungry souls.

"It was possible for us to see that every member of the crews that went aboard a destroyer or destroyer escort the last two years of the war had a New Testament. Less than one man in a hundred failed to take his copy when it was offered him. For people aboard small ships that did not carry chaplains, it was indispensable for them to have their own Testaments for personal reading and to use in the information religious services held on board.

"The American Bible Society was always right there in furnishing us with what we needed, whether Testaments in water-proof covering for life rafts or Bibles for the ship's library."

Bibles were not only on battleships, but they were in the men's blouse pockets. It was a letter sent by a lonely young marine in Guadalcanal, asking his mother to join him in reading each day, at the same time a similar passage of Scripture that was largely responsible for the Worldwide Bible Reading program which, now being promoted for the third year, by the American Bible Society, will start on Thanksgiving Day, November 28th and continue until Christmas, December 25th.

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A school boy explaining the difference between perseverance and obstinacy said that "one is a strong will and the other is a strong won't."—Christian Observer.

Letterally Yours

BIBLE LEXICGORAPHY

By Roger G. Imhoff

FOOLS . . .

Despise wisdom,
Hate knowledge,
Promote shame,
Make a mock of sin,
Are slow of heart,
Are destroyed by prosperity.

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Reformation Day Echoes

Omaha, Nebraska
October 28, 1946

Dear Editor,—

Wish to give you a short report about the third Reformation Rally, held by the Inter-Synodical Lutheran Brotherhood of Omaha. The enclosed program will give you the details, with the last minute changes necessary.

Between 600-700 people gathered together at 7:30 p.m. on Sunday evening, October 27, 1946, in Kountze Memorial Lutheran Church, 26th & Farnham, Omaha, Nebraska. After singing the opening Hymn, "All Praise To God", Dr. Lawrence Siersbech of Our Saviour's Lutheran Church, Council Bluffs, Iowa, read the forty-sixth Psalm and gave the opening prayer. The speaker for the evening was introduced by the Chairman, Mr. Wm. F. Kedde. The Rev. R. R. Belter, D. D. of Burlington, Iowa, spoke on the Four Hundredth Anniversary of the Death of Dr. Martin Luther. Again and again the question came, "Luther is dead, but did he die?" "No, he is not dead because his works, and what he gave us, the open Bible, the individual worship of God, and personal fellowship with Jesus Christ, will make him live on for ever." After this masterful address, the offering of $147.22 was taken, which after deducting the expenses, will go towards Lutheran World Action.

Members of eighteen Lutheran Churches of the Synodical Conferece, American Lutheran Conference and United Lutheran, were present at this Rally, which is proof of the beginning of Lutheran Unity.

Enclosed is a copy of a report to the North Platte Conference, and copy of a letter to each president of the local Brotherhoods, which may interest you.

God's blessing upon you and yours.

Yours in the Master's Service,
Wm. F. Kedde

When things happen in Nebraska, Lutheranly speaking, you know that Brother Kedde was some place near by. He has been a leader in securing cooperation among the men of the various synods. Thanks a lot Brother Kedde. —*Ed.*

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Central Penn Brotherhood

By M. Haller Frey

Plans for a greatly expanded program for the work of the men of local churches were adopted at the Fourth Biennial Convention of the Brotherhood of the Central Pennsylvania Synod of the United Lutheran Church in America, at Gettysburg last Saturday.

Lutheran men from this area were active in the work of the organization during the sessions of the convention which was held in the Church of the Abiding Presence at the Lutheran Theological Seminary.

Devotions in charge of the Rev. Ralph R. Gresh, D.D., pastor, St. James Lutheran Church, Gettysburg, opened the convention which was attended by three hundred men from the Lutheran churches in the central section of the State.

"The Boy Scouts—A Brotherhood Project" gave the convention a report of the recent developments in "boy activity" in the Lutheran church. Harold D. Foster, Harrisburg, vice president of the ULCA Brotherhood and chairman of the National Lutheran Boy Scout committee. had charge of this part of the program.

Operational plans for the work among the men of the church were presented by the Rev. Robert D. Hershey, S. T. D., pastor, Church of the Holy Communion, Philadelphia, and Harry A. Fritsch, Allentown, a member of the Executive Committee of the ULCA Brotherhood.

In greeting the convention, the Rev M. R. Hampshire, D.D., Harrisburg, president, Central Pennsylvania Lutheran Synod, called attention to the increasing work and still greater projects awaiting the men of the local churches.

John L. R. Schiding, York, the retiring treasurer of the Synodical Brotherhood and president of the West Pennsylvania Conference group, told of the increased financial support given during the past several years.

Nebraska Leaders

The executive committee of the Nebraska Synod Brotherhood, standing, left to right: William J. Rogge, vice president; Rev. Karl Gigstad, executive; Ben Meyer, treasurer; sitting: Wm. F. Kedde, president; Wm. Heuer, literature secretary; Arthur Johansen, secretary.

During the session a report of the national convention at Erie was given by the Rev. G. E. McCarney. D.D., pastor, St. Mark's Lutheran Church and William R. Spangler, both of Conshohocken.

The banquet in the Seminary refectory was in charge of W. K. S. Hershey, York, secretary of the ULCA Brotherhood. Experiences from his seventeen trips to Europe and other parts of the world on the business of the church was given by the Rev. Dr. Abdel Ross Wentz, president, Gettysburg Lutheran Theological Seminary. Martin McGorty, Washington, D. C., past president, Maryland Synodical Brotherhood, gave a message from the men of that organization during the social session. Song leader for the convention was the Rev. Ralph C. Robinson, pastor, St. Paul's Lutheran Church. Spring Grove.

The evening session in charge of the retiring president, Frank P. Reiter, Johnstown, brought an address by the Rev. L. Ralph Tabor, pastor, Luther Place Memorial Church, Washington, D. C., with George H. Burchfield, Lancaster, and Walter C. Eisenhart, York, participating in the evening program. The offering during the session was given for Lutheran World Action for its program of world relief.

Officers elected were Harold D. Foster, Harrisburg, president; W. K. S. Hershey, York, vice president; Harry S. Mann, Clearfield, secretary and Henry K. Felix, Harrisburg, treasurer.

Members of the Executive Committee elected are the Rev. Ralph W. Birk, Altoona; Clarence W. Pile, Somerset; the Rev. John F. Harkins, D.D., State College; S. Ward Gramley, Millheim. the Rev. E. Allen Chamberlin, Lebanon; George H. Burchfield, Lancaster; the Rev. Howard O. Walker, York, and Charles P. Oyler. Chambersburg.

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Through a Typhoon

Uniontown, Md.
October 30, 1946

Dear Editor,—

The following is quoted from a letter one of my Sunday school boys wrote from Gaum last September. He is Cpl. Charles S. Devilbis, a member of St. Paul's Lutheran Church, Uniontown, Md., Rev. C. E. Birx, pastor.

"Forgive me mother for not writing sooner, but just "Thank God" I am able to write. You almost lost your boy. The Typhoon hit us Friday afternoon. Word passed to "Secure" so we had to move and move fast. We were supposed to stay in line all night on "Alert", but were ordered back to barracks at 12 midnight. I couldn't sleep, for the noise. of banging and rain. At 3 a.m. our barracks blew off the blocks and they came through the floor, knocking me down, and in 15 minutes later the roof started cracking. We had nailed our end of the barracks up earlier, and trees were about to fall at the other end, so we had to kick out an end panel so we could get out before the roof gave way. All barracks around were demolished. We hid behind trucks to protect ourselves from flying timbers, trees and the like. Until it got to heave. We ran to EM Club and I saw the Chapel go. About 30 minutes later the club building went. I made for two "Refers" and hid behind them. It was awful not knowing what the next minute would bring forth. The wind hit 125 mph and rain *beat* down. Everybody was praying. I thought how my faithful pastors and S. S. Superintendent had prayed and taught me, on whom to call and it helped me too. I thought it would never stop. Two of the boys were killed and many injured. Our field was leveled flat. I lost all my clothes, only saved a few things. We went 1½ days without food. Was I hungry? Mom, send me something to eat. What a life! I'll never forget this, you have no idea how it feels to be in a Typhoon. I'm very thankful to God, he saved me. Don't worry. Thank God I'm safe.

Your Boy,
"Chuck"

Sincerely
Harry Fogle

Any letter from Harry Fogle is welcome at editorial GHQ. He is a long time Brotherhood enthusiast and has been president of the Maryland Synod organization. As with all good Brotherhooders, he is also a tireless worker in his home church and Sunday school. He is a banker by profession. —*Ed.*

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Jacob's Lutheran Church

PINE GROVE, PA.

This is one of the historic churches of Pennsylvania, organized in 1780. The first was a crude log building with earthen floor. In 1833 this present building was erected and the tower added in 1873. It was renovated and improved in 1943. Rev. Lester M. Utz is pastor.

Lebanon District Organized

A new district was organized on October 24th for the Brotherhoods of Lebanon and Schuylkill Counties, Pennsylvania. It met in Jacob's Lutheran Church, Pine Grove. Rev. Lester M. Utz, pastor. Vice-president Clarence E. Kershner of the Central Penn Brotherhood presided. The address of the evening was given by Mr. Harry Fritsch, former treasurer of the ULCA Brotherhood and member of the executive committee. Rev. E. A. Chamberlain installed the following officers: President, Herbert Love; Vice-president, C. E. Kershner; Secretary, Paul D. Heileman; Treasurer, J. R. Bomberger.

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The Rev. Dr. Hanns Lilje, Bishop-elect of Hanover and a member of the Council of the Evangelical Church in Germany, stressed at the London conference the importance of dealing with the men in Germany between the ages of 18 and 30, who have been demobilized, trying without success to find jobs and no chance of entering the university. To these young men the Bible is a "new experience" and they are slowly discovering it is a book that does not change with the changing years, Dr. Lilje said.

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In the passing of Harold D. Foster, the Brotherhood and the Boy Scout Program in the U. L. C. A. has lost a sincere, conscientious and devoted leader whose place will be most difficult to fill. Sticken in the prime of life, when he was sorely needed, seems indeed to be a mystery, and yet we are assured that he had finished his course, and there was laid up for him a Crown of Life. Being intimately associated with him on the Executive and Administrative Committees of the Brotherhood, he serving four years as Recording Secretary, and two years as Chairman of the Boy Scout Committee, I am confident he fought a good fight and that he kept the faith. I thank my Lord and Saviour that I was privileged to know him.

L. F. Speckman

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

Tragic Loss!

Harold D. Foster

Harold D. Foster, newly elected Vice-President of the U. L. C. A. Brotherhood, died suddenly as the result of a heart attack on Wednesday evening, October 23rd.

Brother Foster who was 55 years old, was stricken while horseback riding with his daughter on a farm near his home at New Cumberland, Pa. A medical examination disclosed that his death came instantly, even before he fell from his horse. He is the second member of the U. L. C. A. Brotherhood official family to be called while in the prime of life and enjoying apparent good health. His death follows by three months, that of Brother J. Milton Deck, Philadelphia, Pa., our former president who was also the victim of a heart attack.

The passing of Brother Foster leaves not just another vacancy to fill, for he was holding responsible positions of leadership in the Brotherhood and Boy Scouting activities in his Central Pennsylvania Synod and The United Lutheran Church.

Harold D. Foster was born at State College, Pa. on November 4, 1891. He attended Bellefonte Academy and graduated from Pennsylvania State College in 1914.

During World War I, he served as a Lieutenant in the A. E. F. of the United State Army.

His family moved to Chicago, Illinois where for fourteen years he was active in sales engineering work. In 1922, he was married to Martha E. Boyer, and then identified himself with the Unity Lutheran Church in Chicago, where he was active in several church groups, and later became a member of the Church Council.

In 1930 he moved to Harrisburg, Pennsylvania, and shortly thereafter became associated with the Lutheran Brotherhood Legal Reserve Life Insurance Company. He united with the Messiah Lutheran Church, Harrisburg, Pennsylvania, during the pastorate of Dr. Chester W. Simonton. He was an elder of the church, President of the Church Council and a member of the Troop Committee, Troop I, Messiah Lutheran Church, Boy Scouts of America.

In 1942 he was elected as Secretary of the U. L. C. A. Brotherhood, and at the Erie Convention on October 2-4, 1946, was chosen to be a Vice President of the national Brotherhood organization. Brother Foster was a past president of the East Pennsylvania Conference Brotherhood and served as a former treasurer of the East Pennsylvania Conference. Upon his return from the Erie and Cleveland Conventions, he plunged into the Central Pennsylvania Brotherhood activities, and at the biennial convention held in Gettysburg College, Pa. on October 19th, was elevated to the presidency of the Central Pennsylvania Synodical Brotherhood.

In a letter written two days before his death, he reported on the actions of the convention, and was very much gratified by the fine response of the Central Pennsylvania Synod Brotherhoods in approving the financial program adopted by the Erie Convention.

He was vitally interested in Boy Scouting and besides serving as Chairman of the Boy Scout Committee of the U. L. C. A. Brotherhood, was a member of the Protestant Committee on Scouting; the National Council of The Boy Scouts of America, and The Lutheran Committee on Scouting.

Mr. Foster was Vice President of the Lutheran Planning Board of Harrisburg and vicinity, a member of the American Legion, Veteran of Foreign Wars, Beta Theta Pi Fraternity and the Field Officers Veterans Association and the Masonic Faternity.

He also served from 1927-1929 as a Captain of Cavalry, 28th Division, Pennsylvania National Guard. He continued as a reserve officer until 1938.

He is survived by his wife, Martha Boyer Foster, Harrisburg, Pa.; in addition to his mother, Mrs. Philip D. Foster, State College, Pa., a brother, Philip F. Foster, Mechanicsburg, Pa., and two sisters, Mrs. John Crandell, Champaign, Illinois, and Mrs. E. E. Chase, Jr., San Jose, California.

The funeral service for Brother Foster was conducted by The Rev. William Van Horn Davies, Jr., pastor of Messiah Lutheran Church, Harrisburg, Pa., on Saturday morning, October 26th. The remains were taken to State College, Pa. for burial.

The Brotherhood has lost a consecrated and tireless worker, and your secretary and members of the Executive Committee will miss his warm friendship at our Administrative and Boy Scout meetings.

The staff at Brotherhood Headquarters join with a host of friends in the Lutheran Churches of America in extending our Christian sympathy and compassion to Mrs. Foster, the bereaved mother, his widow and daughter and relatives.

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Peace on Earth!

We have known dark and fearful days and sleepless nights during the past five years. Barbarism, hate and distrust brought untold suffering and misery to millions of human beings in the war-torn lands.

The message of Christmas quickens the dream of the ages that the "Glad Tidings" prophesied by the Angelic choir—"On earth peace, good will toward men"—will become a glorious reality. Yes!—the obstacles to world peace loom bigger than ever with new war clouds on the horizon,—but Christ has come as—"the bright and morning star" and the long night of —"doubt and sorrow" will come to an end. Just as the morning star heralds a new dawn, so our faith in the Christ-child tells us for a certainty that His love will overcome a world of hate and bring in a new day of world peace and Christian Brotherhood.

Your secretary and staff at Brotherhood Headquarters join in a fer-

vent wish that the joys and Heavenly peace inspired by the blessed Christmas Season will remain with you throughout the New Year.

* * *

$1.00 Per Capita Dues

Congregational Brotherhoods React Favorably to New Dues Plan

On the basis of letters and telegrams received from all sections of the Church, it is clearly indicated that our brotherhoods are overwhelmingly in favor of the $1.00 per capita U. L. C. A. Membership dues plan which was unanimously approved by the Erie Convention.

The per capita plan supersedes the inequitable and out-moded classified dues schedule. Under the new plan every congregational Brotherhood or men's group will be expected to pay annual U. L. C. A. dues in the amount of $1.00 for each active member on their rolls. The statements for the per capita dues will be prepared by the synodical or conference treasurers in the same maner that the classified dues have been handled in the past.

We have all heard the opinion frequently expressed that the U. L. C. A. Brotherhood will never take its rightful place as a responsible auxilliary of the Church until it receives more adequate financial support to carry in its work. It is scarcely necessary to mention our desperate need for additional income to pay for the accelerated Boy Scouting and Brotherhood promotion that is planned for the coming bienium. We are also faced with the need for meeting the increased cost of printing, postage, travel expenses and the additional item of lay pensions for Brotherhood Headquarters employees.

It is earnestly hoped that your whole hearted response to the per capita dues plan will put an end to the annoyance of frequent financial appeals and also make it unnecessary to solicit church message stamp contributions in the future.

I am confident that it is the desire of every member that the Brotherhood be financially undergirded and ready to enter into the new post war fields of service to the congregations and the United Lutheran Church.

You can do your part by making certain that *your* brotherhood is prepared to remit their $1.00 per capita dues for 1947 as soon after January First as it is convenient to do so.

Individual Membership Cards

Our 1947 *Individual Membership Cards* will be ready for mailing to our Brotherhoods on December 1st. These convenient cards designed to fit a standard case are printed in attractive colors and bear the official seal of the U. L. C. A. Brotherhood.

The *individual membership cards* are supplied *free of charge* to each Brotherhood or other men's organization upon remitting its annual U. L. C. A. Membership Dues. The quantity of cards for each congregational Brotherhood will be based on the number of "ACTIVE" members represented by your 1947 U. L. C. A. dues payment.

We believe our members will be proud to carry this attractive card bearing the official Brotherhood seal as an evidence of their belonging to a congregational men's organization that is loyal to, and in good standing with The Brotherhood of The United Lutheran Church in America.

The first payment for 1947 U. L. C. A. Membership Dues was received from the Grace Lutheran Brotherhood, Alden, Minnesota on August 24th. May we respectfully suggest that your Brotherhood take prompt action to insure your members receiving their 1947 *individual Membership cards* at an early date.

* * *

Give Gifts That Last

A reminder that Christmas is only a few weeks away, brings up the annual problem of selecting suitable gifts for our friends. While you are trying to decide what gifts to give, let me respectfully suggest a few priceless but inexpensive year round gifts such as the Holy Bible, Common Service Book or a subscription to THE LUTHERAN or LUTHERAN MEN.

The arrival of a weekly or monthly church publication will be a constant reminder to your christian friends of your thoughtfulness and good judgment in giving a better gift that lasts. Many congregational Brotherhoods and societies are sending LUTHERAN MEN as a special Christmas gift to all of their members in the Armed Forces.

We also have an ample supply of beautiful gold-plated Brotherhood lapel emblems in four colors. This is a real gift that will not be cast aside, but will be born with pride for many years.

Send your Christmas gift list to Brotherhood Headquarters and we will mail an attractive Christmas greeting card to the recipient informing him that the subscription or Brotherhood emblem is coming as a gift from you.

Give LUTHERAN MEN this Christmas, a gift that brings joy and satisfaction through the entire New Year. Remember—*Every Lutheran man needs* LUTHERAN MEN.

(NOTE)—The annual subscription rate for LUTHERAN MEN will be increased to $1.50 starting with January 1, 1947, but we will be pleased to enter your Christmas gift subscriptions at the old rate of $1.25 for a full year.

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28th Anniversary Offering

Did your Brotherhood or Bible class send a 28*th Anniversary Offering* to Brotherhood Headquarters? If you have overlooked this matter, may we respectfully suggest that your men's group receive a free-will offering at your next meeting? Please indicate same is for the "Anniversary Fund", and forward to Brotherhood Headquarters, 62 East Garrison Street, Bethlehem, Pennsylvania.

Your contribution will bring a two-fold blessing—to your Brotherhood in joyful sharing—and to the new Brotherhoods that will be established through your gift.

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President Zeb Trexler

The photographer caught our new prexy in informal pose at the Layman's Banquet, Cleveland. It was bad news to learn that he had to take it easy on his return home on account of illness. It is good news to know that he has won the battle back toward good health again. We cannot spare Zeb just now, for his vital leadership is bound to stir the Brotherhood to a new high in enthusiasm and accomplishment.

Lutheran Boy Scouts

● MR. EARLE W. BADER, Director
Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, 62 E. Garrison Street, Bethlehem, Pa.
DR. GEORGE A. EICHLER, Editor

The Fourth Scout Law

A Scout is Friendly

He is a friend to all and a brother to every Scout.

Our world today is in great need of friendliness. Unfriendliness, strife and envy are entirely too much in evidence in most of our relationships.

A Pilgrimage

to the statue of General John Peter Muhlenberg which stands on the campus of Muhlenberg College took place on Saturday, October 19. The following account of the pilgrimage is from the Allentown Chronicle of October 19:

Major General John Peter Muhlenberg's repeated evidences of reverence, courage and loyalty were cited by Dr. John D. M. Brown, head of Muhlenberg's English department, as Boy Scouts from Lutheran churches this morning paid tribute to the memory of the Revolutionary War patriot as they marked the 200th anniversary of his birth.

More than 150 Scouts, the majority of them from Lutheran churches in the Allentown area, joined in the pilgrimage to the statue of General Muhlenberg on the Muhlenberg campus and this afternoon were guests of the college at the football game.

Briefly tracing highlights in the life of General Muhlenberg, Dr. Brown showed his early training as a woodsman helped prepare him for the outstanding service he later rendered to his country. He showed, too, how through his life he evidenced traits that are inculcated in Scouts—honesty, loyalty, bravery and reverence.

The statue of General Muhlenberg, depicting Washington's aide as he removed his clerical gown to lead his troops into battle in America's first war for freedom, is a constant reminder, Dr. Brown said, of man's duty to his God and his country.

Dr. Levering Tyson, president of the college, welcomed the group to the campus and expressed the hope that the pilgrimage would become an annual event in which Scouts from all parts of the Lutheran Ministerium of Pennsylvania would participate. Perry F. Kendig, dean of students, presided at the brief outdoor exercises.

Later, Dr. John W. Doberstein, chaplain of the college, took the Scouts into the Gideon F. Egner Memorial chapel and called their attention to the other members of the Muhlenberg family—Henry Melchior Muhlenberg, patriarch of the Lutheran Church in America; Frederick Augustus Muhlenberg, first speaker of the United States House of Representatives, and Gotthilf Henry Muhlenberg, early American botanist. Like General Muhlenberg, the other two sons of the founder of the Lutheran Church in this country were clergymen. Dr. Doberstein explained some of the rich history of the church pictured in the windows and the other art treasures in the chapel.

Members of the College Cardinal Key society escorted the Scouts on a tour of campus buildings.

The pilgrimage was arranged by J. Walter Koch and Merritt Mills, representing the Brotherhood of the Lutheran Ministerium, sponsors of the Scout program in the church.

An Annual Affair

Scout officials of the Ministerium are hereby heartily congratulated for conducting this pilgrimage. It was declared to be such an outstanding success that arrangements are being made to make it an annual affair.

Plan a Pilgrimage

Scout officials of Conferences and Synods are urged to plan and conduct pilgrimages to places of religious and historical interest. Everybody likes to go places, especially boys and men too. This will provide an opportunity for men and boys to associate with each other in a worthwhile project.

Look Around for Places

to visit. You will be surprised to find so many suitable places to visit in all parts of the country. Make your plans carefully and start going places. You may wish to refer to the Boy Scout page in the June issue of LUTHERAN MEN to refresh your memory on some detailed suggestions on pilgrimages.

When You Do Make a Pilgrimage

please let us know about it. Write it up or send us a clipping, and some pictures if possible, so we may pass it on to others for their guidance and encouragement.

James E. West

did more to develop Scouting in America than any other man. The September issue of Coronet in its "Great Living Americans" series carries a beautiful photograph in color of Dr. West and the thrilling story of his career in Scouting. This Builder of Men was an orphan and grew up in an orphanage where he was mistreated. Yet he became a living symbal of the good turn. All Scouts and Scouters should read this thrilling article. It will show you what manner of man created Scouting in our country.

Mr. J. Walter Koch

is director of Scouting for the Ministerium of Pennsylvania. Born into a Lutheran family. Parents were charter members of Christ Lutheran Church in Allentown. Grew up in that church. Married 1928 to Dorothea Callahan—then a Presbyterian

Tex. to Minn.

Dr. Lewis Speaker of Texas and President W. Don Morton of the Synod of the N. W.

and graduate of Western College, Oxford, Ohio.

Church

1916-1945—Choir
1918-1943—Sunday school teacher
1942to date—Church secretary

Community

1919—Allentown High School
1923—Muhlenberg College, Glee Club 3 years, president senior year Phi Kappa Tau Fraternity—a life member
1923 to date—Upon graduation from Muhlenberg started working for Penna. Power & Light Co. Now in General Offices—Rate Department.
1931 to date—Benevolent and Protective Order of Elks
1942 to date—American Business Club. In Allentown this Club sponsors an eye glass fund for needy children in public schools.

Scouting

1942—Member at large, West City District Committee of Lehigh Council. District area includes both home and church.
1943—Emergency Service Corp.
1943-1944—Chairman camping and activities in West City District.
1944-1945—Lehigh Council representatives of Lehigh County Salvage Committee.
1945-1946—Chairman West City District and member of Executive Board of Lehigh Council.

Son, Carl, age 17, an eagle scout and active member of an Explorer post.

Daughter, Ann, age 14, a girl scout.

●

A Quiet Quartet

C. Lee Hill of ....
L. E Powels of ....
Melvin W. Garrett of and ....
President R. J. Wohlson of N. E. Conference.

Is radio free

to the listener? Is it fair for the broadcaster to resent criticism of commercials on the ground that it is "looking a gift-horse in the mouth?" Is it honest to say to the critic, "you don't have to listen. If you don't like it, turn it off?" Here's a part quote from "Radio Is Yours," by Jerome H. Spingarn, once an attorney for the FCC:

"Actually, of course, radio is no gift horse, and you have every right to look into the mouth of the loudspeaker. You definitely pay for your entertainment . . . To begin with, the public owns the airwaves. No charge is made for their use . . . From 1937 to 1944, the public spent $25 for receiving equipment to every $1 which the broadcasters spent for transmitting equipment . . . The dialer's upkeep bill, too, was larger than the advertiser's. The dialer spent 3 cents a day per receiver to the advertiser's 2 cents.

The purpose of LUTHERAN MUTUAL is to serve the human needs of Lutheran families — to enable its policyholders through cooperative action to achieve security to a degree that would not be possible through individual effort alone.

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A LIFE INSURANCE COMPANY EXCLUSIVELY FOR LUTHERANS

Lutheran Men in Bible Study Classes

● **Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.**
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

An Open Forum . . .

There are many men's classes in the Sunday schools, and there are large numbers of men enrolled. But it seems to me that despite the numbers men are not pulling their weight in the work of the church. The women are always outdoing them. Why should this be? Can it be remedied? It seems to me there is less real religion than fifty or a hundred years ago.

One hundred and twenty-five years ago not more than seven per cent of the people in the United States were Protestant church members. Today forty-one per cent are connected with the Protestant churches. There are fifty million Protestants in the forty-eight states. There are many more churches than a hundred years ago, there are more home and foreign missionaries. more volunteer workers, more full-time workers, and a much larger work is being done. Christian ideals are more clearly defined. We are far more conscious of social and economic injustice, and more determined to set them right. All of these things indicate devotion to Christian ideals on a large scale. Weaknesses, even pronounced ones, can also be pointed out, but we are far ahead of a hundred years ago, far ahead of fifty years ago, and ahead of twenty-five years ago.

It is unforunate, however, that many congregations have drifted into conditions in which it appears that the women are outdoing the men by a great deal. Despite the fact that men are more bound to fixed hours of work for a livelihood than women, they ought to be taking a larger part in the work of the churches. They have a strength and drive in spiritual matters which they can contribute, and without it the churches are weaker.

The apostles were men. There were reasons for Jesus' selections. Men have greater physical strength, and that has always been needed in the uphill spiritual project. They are usually more outspoken on convictions. And they do not have the handicaps of child-bearing and child-rearing which are imposed on women. But the very fact that men played so prominent a part in the laborious, dangerous work of planting the church ought to encourage men of today to launch out to win souls, to build the church, and to constitute a Christian society.

The church needs the devotion and the services of the men. At the same time the men all need the church and everything it has to give. They need the kind of fellowship which they can find only within the fold of the Christian congregation. Each can strengthen the other.

Strong as the church of today may be, it is not what it can be. And it will never be what it can and ought to be unless it has the full backing and help of its manpower.

What are some of the things that the adult class members and Brotherhood members can do to reach more people and to strengthen the church?

If these things are to be accomplished we cannot rest on any laurels, however commendatory they may be. We cannot assume that we are doing enough and that things are O. K. as they stand. Devotion, planning, and aggressive action are required.

Here are a few suggestions.

(1) Plan and carry out a continuous effort to interest adults in the worship services of the church.

(2) Work with the pastor and the committee on evangelism in developing and making effective a scheme of evangelism.

(3) Lay out specific plans for reaching adults. This should include the various methods of getting names and addresses, classifying them, and having a non-stop follow-up.

(4) Maintain continuous plans for the cultivation of interest, loyalty, and activity of every adult church member.

(5) Co-operate with plans for adult catechization. The pastor and church council will have to determine to whom instruction will be offered. Some congregations have found it advisable to use some other name for the class than "catechetical"; to some grown-ups this term signifies something for children and teen-agers.

(6) Envision a program of Bible study and study of four elective courses for adults (including the Electives for Young People) for all the adults of the church.

(7) Work out plans whereby to encourage family worship and individual devotions.

(8) Consider all parts of your community, and try to reach people in the whole community with some form of religious education for adults.

(9) Keep the home department in mind. Interest in this work is on the increase. There are more inquiries about this department at present than concerning any other part of the adult program. It has some fine possibilities — possibilities which are limited only by the amount of time and devotion we are willing to put into it.

(10) Be on the lookout for the young adults (24-35). Try to bring them into weeknight or Sunday groups for instruction, discussion, fellowship, worship, and worthwhile activities. Some finer things have been accomplished by such groups, and we are on the threshold of even larger things.

Too frequently in our church projects we get our temperature up to a white heat for a short time, and then follows a pathetic let-down. Two other things are needed very much: adequate planning and a persistent follow-up. Without both of these our efforts will not yield the results for which we are all eager. Why do we have such a strong tendency to get steamed up suddenly and to forget just as promptly? We can learn something from political organizations and certain sinister influences which are always organized and never let up in their efforts.

Topic of the Month

● Department Editor. REV. ARTHUR H. GETZ
Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Fostering World Missions . . .

Topic for January, 1947

By the Rev. Fred J. Fiedler, D.D.

Editorial Committee: Arthur H. Getz, Chairman; A. E. Iverson, C. Oscar Leonardson.

Dr. Fiedler began his ministry as a missionary to India in 1921. *Being unable to return to that country after his first furlough, he became pastor of a church in the Ministerium of Pennsylvania in* 1930, *and served eight years. For six years he served as superintendent and pastor of the Lutheran Inner Mission Society of Reading and Vicinity, and at present is Secretary for Literature and Visual Education of the Board of Foreign Missions of the United Lutheran Church. Dr. Fiedler edits The Foreign Missionary, a monthly magazine, and is the author of "Then the Light Came," and of The Uncle Missionary Letter, a monthly missionary story used in many Sunday schools. He pursued graduate studies at the University of Pennsylvania, where he received the M. A. degree in English Literature. Muhlenberg College, his alma mater, conferred the degree of Doctor of Divinity upon him in* 1944.

AIM: To help members of the Brotherhood to know the fields in which each of the Lutheran Bodies of America is carrying on its program of world missions; to lead to an increased appreciation of past accomplishments in these fields; to survey present needs and possibilities; and to show what individual members of the Brotherhood and Brotherhood organizations can do to develop increased interest in and support for world missions.

NOTE: Seven projects were suggested which Brotherhoods might carry out in preparation for the January meeting. Not all projects will be carried out by every Brotherhood, but the topic leader should exercise care to weave into the topic discussion those projects which members of the local Brotherhood actually have carried out.

The study of this topic should not only lead to increased information about the world mission work of the Lutheran Church, but it should result in definite action by individuals and by Brotherhoods to provide more adequate support for missions. Considerable time should be devoted to discussing the section, "What We Can Do."

Worship

Hymn, "Thou, Whose Almighty Word" — No. 217 C.S.B., or No. 162 P.S.H.
Scripture: Acts 17:22-31
Prayer: Collects No. 53 and No. 72, Common Service Book
Hymn, "O Zion, Haste, Thy Mission High Fulfilling"—No. 224 C.S.B., or No. 160 P.S.H.
Special Music

The Topic

Where are the mission fields located which are supported by the Lutheran Church? How extensive is this mission work? Are our missionary operations proving fruitful?

The experiences of missionaries graphically tell us the wonders wrought by God through the preaching of the Gospel. A missionary of the Evangelical Lutheran Church of America, who spent many years in China and who recently returned to that country, described his experiences following the invasion in these words:

"While I stood in the midst of desolation, and mourned the destruction of the church and my own personal loss, my eye was attracted by a small bright object on the window ledge. It was a desk motto, cast aside by those who looked for loot. It contained simply these two words: 'Jesus Only'."

"Jesus Only"—that was for him the message of new courage and strength, as it has been for many people who have suffered in war or in peace. "Jesus Only" is the message of the missionary to people in the uttermost parts of the earth.

China

In order to appreciate the activity of our church in China, we should locate on a map the following list of missionary operations in that great land of 450,000,000 people. This list represents American and European Lutheran groups. The groups which have their headquarters in America are marked with an asterisk.

Berlin Missionary Society—Kiangsi, Kwangtung
Hildesheim Mission for the Blind—Kwangtung
Norwegian Lutheran China Missionary Association — Honan, Hupeh
Norwegian Evangelical Lutheran Free Church—Shensi
Norwegian Missionary Society—Honan, Hupeh
Schleswig-Holstein Missionary Society—Kwangtung
Finnish Missionary Society—Honan
Church of Sweden Mission—Honan
Swedish Missionary Society—Sinkiang, Hupeh
*Augustana Lutheran Synod—Honan
*Lutheran Brethren—Honan, Hupeh
*Missouri Lutheran Synod—Hopei, Hupeh, Szechuan
*Lutheran Free Church—Honan
*Evangelical Lutheran Church of America—Honan, Hupeh
*United Lutheran Church—Shantung
Danish Missionary Society—Manchuria
Norwegian Lutheran China Missionary Association—Manchuria

Millions of people in China migrated westward during the war. Most of them will eventually return to their original homes. But the task of reconstruction and rehabilitation has been hampered by the unsettled conditions in China. From all accounts we learn that the Chinese people were deeply impressed by the self-sacrificing of missionaries during the invasion and the war. There is no doubt that the Christian missionary movement will go forward with enthusiasm and success.

India

The most unmistakable evidence that people in our mission fields are truly and completely Christian is their desire to share their Christian faith with their neighbors, their friends, and their relatives. Most productive witnesses are those who are native to the country and to the community in which they give their witness. The following story comes from a mission in India.

It was just before Christmas. The missionary was about to leave the village where he had conducted a communion service when some of the members came and said: "On Christmas we are coming to sing Christmas songs for you."

"I thank you for your good thoughts," replied the missionary, "but why don't you rather go to a village where there are no Christians and sing your Christmas songs there? Tell them the Christmas story."

It was a new idea to those village people, but they saw that the missionary really meant it. Some weeks later the missionary learned what happened. On Christmas Eve, after their own service, those Christians walked over to a nearby village. On the village street they gathered and sang the Christmas songs they had learned to love. Their teacher told the beautiful Crristmas story to the crowds that gathered. At the end he asked the people: "Would you like us to come again?" The answer was a joyful, "Yes, come soon again."

The joy in the heart of the missionary was great when he learned that this was repeated several Sundays and that a group of twelve men in that non-Christian village were under instruction for baptism.

Such stories as this can be duplicated in many parts of India. These things can happen in India because of the monumental work of our missions in that country in which are one-fifth of the people of the world.

Our Lutheran Christians in India number about 400,000 today, and they are united in a Lutheran Federation consisting of Lutheran missions and Lutheran churches. In the list given below the word "Church" indicates that here a mission has been organized into the native church. In some cases, after the church has been established, the mission still continues to function in a few minor details which concern the missionaries only, such as their salaries and allowances, their housing, their vacations and furloughs. Try to locate the following missions and churches on a large map.

American Lutheran Church Mission —North of Madras
Andhra Evangelical Lutheran Church—Godavari and Kistna River Basins
Central Provinces Lutheran Mission and Church—Central Provinces
Church of Sweden Mission—South India
Danish Mission and Church— Madras area
East Jeypore Mission—Northern Madras Presidency
Gosner Evangelical Lutheran Church—Bihar and Orissa
Leipsig Evangelical Lutheran Mission—South India
Santal Mission and Church—Assam
Schleswig-Holstein Mission—Northern Madras Presidency
Tamil Evangelical Lutheran Church —South India
United Lutheran Church Mission— Godavari and Kistna River Basins

A glance at statistics reveals that the number of workers from the sending countries is 263, the number of native (national) workers in spiritual ministry is 4,846, and the number of Christian teachers is 3,100. These are figures for all Lutheran missions and churches in India.

It should be noted that the Lutheran bodies of America which have work in India are the American Lutheran Church, the Augustana Lutheran Synod, the Missouri Synod, the Santal Mission, and the United Lutheran Church. The Augustana Synod does its work in co-operation with the United Lutheran Church. The Missouri Synod's work is in South India.

Africa

Twenty Lutheran missionary groups are at work in various parts of Africa. In this continent we still have the largest concentrations of primitive people to be found in the world. Missionary work is still largely in the mission stage, which means that in our Lutheran areas there are as yet no organized independent churches. When we look at the diversity of the Lutheran mission work in Africa we must be impressed by the missionary zeal which has taken the Gospel to so many places. The most prosperous situation is that in Madagascar, where the Norwegian Society of Norway has the largest mission on the island, with more than 1,000 congregations and a membership of about 125,000 people.

With a good map of Africa, and with the help of the following list of missions, we can get a lively picture of missionary activity, which includes the preaching and teaching of the Gospel, educational work, medical work, industrial work, and the raising of a leadership which is always the preparation for the final step of establishing the indigenous church.

American Lutheran Churches

Liberia—United Lutheran Church
Natal, Madagascar — Evangelical Lutheran Church
Madagascar—Norwegian Lutheran Free Church
French Sudan—Lutheran Brethren of America
Sudan—Independent Lutheran Mission
Nigeria—Missouri Synod
Tanganyika—Augustana Lutheran Synod

European Lutheran Churches

Belgian Congo and Natal—Swedish Lutheran Mission
Madagascar and South Africa—Norwegian Church
Southwest Africa—Finnish Church Society
Madagascar and Cameroun—Evangelical Missionary Society of Paris
Natal, Transvaal, Tanganyika—Hermannsburg Mission Society
Tanganyika—Leipsig Mission Society
South Africa and Tanganyika—Berlin Mission Society
Tanganyika—Bethel Society (Germany)
East Africa—Neukirchen and Hernhut Society
South Africa — Lutheran Free Church of Hanover
Tanganyika—Swedish Fatherland Society
Angola, South Africa — Finnish Church Society
Central Africa—Sudan United Mission

Latin America

In 1940 the Missouri Synod made a beginning of real missionary work in Mexico The intolerance of those who belong to one part of Christendom was in evidence on every hand, but attendances at services continued to increase. Property was purchased, but mobs crashed the windows. However, each Sunday attendances increased, and the church is planning greater efforts and looking forward to an encouraging response in the land of Montezuma.

Other Lutheran work in Latin America is carried on by the Colombia Evangelical Lutheran Mission, the Evangelical Lutheran Church of America, and by the United Evangelical Lutheran Church—all in Colombia; by the World Mission Prayer League, in Bolivia; by the Mis-

souri Synod, in Brazil and Argentina; and by the United Lutheran Church in America, in the Argentina and in British Guiana.

In spite of opposition in some places our workers have frankly and bravely asserted their right to preach the Gospel to those who come to hear it, and to carry on church activity for the people who profess what is called the evangelical faith. A notable achievement in Lutheran missions is the establishment of the indigenous church in British Guiana, which has shown remarkable growth under its own leadership since its organization in 1943.

Pacific Area

In the Pacific area our Lutherans of America have not been very active, except in Japan and New Guinea. But strong Lutheran missionary work originating in Europe has been conducted in Sumatra, New Guinea, and nearby islands.

In Japan the United Lutheran Church and the Danish Church have co-operated. Before the war these two, together with a Finnish Mission, combined to make one of the "Big Five" in the ten Protestant groups which compose the Christian Church of Japan, formed under pressure of the government. All Christendom today looks upon Japan as a soil which should bear fruit a hundred-fold because of the preparation in ways of democracy which that country has had since September 1945. Someone has said that the soul of democracy is the democracy of the soul. Certainly the Christian Gospel is the true source of that momentous idea. The United States' government and the United States' military authorities during the months after the war have given little enough heed to the spiritual void in Japan and the capacity of the Christian church to fill it if given the opportunity.

Most appealing is the story of the mission results achieved in New Guinea, as revealed by the men of the armed forces and especially by the chaplains who had opportunity to visit native Christians in that area. The martyrdom of missionaries of the American Lutheran Church was a sad story of war days, but the quick enlistment of others who went to take their places immediately after the war was over was an inspiration. The Christianizing of the people in New Guinea, as carried on by the American Lutheran Church, is a story that furnishes excellent evidence of the value of thorough Bible teaching and sound church policy. The natives were told at once that they must give as well as receive, and that they must learn to make their personal contribution to the ongoing work of sharing the Gospel with others.

Today's Appraisal

As we attempt to appraise the situation in all these various mission fields around the world today, we cannot escape the conclusion that the church has made good consistent gain, that the Gospel has quietly asserted its power to change men's lives and to open to them a more abundant life, and that the beginnings thus made furnish strong foundations upon which the world holds up to the church in our day. First, the world is so much smaller than before. Time and distance have been almost obliterated. We are next-door neighbor to faraway peoples of the earth. It makes a difference to us how people around the world live, and why they die, and which way are they facing, because they now live practically on our own street. And looking further again, we are overwhelmed by the open attitude of the world toward the Gospel. More than ever before the opportunities of sharing that Gospel beckon us to large tasks. More wide than ever before are the open doors of welcome to the Christian message.

What We Can Do

Our part in the missionary movement of the world is to send missionaries and to equip them with modern methods of evangelizing, such as mobile missions fitted out with broadcasting facilities, with public address systems, with motion pictures and other visual aids. Commercial interests use the best methods, the best materials, and the best equipment. The Gospel which saves men's souls is far more worthy of being given such aids. Miracle methods and miracle medicines are on the program of this hour, and we must give our missionaries every advantage which a modern age can supply. We must be ready to foster medical and educational projects in our mission areas, to stimulate improvements in public health and sanitation and rural reconstruction.

All this can be given impetus by the benevolent offerings of church members. That is evident. But besides that, congregations and congregational groups, such as Brotherhoods, can give much needed assistance by undertaking some special project or by supplying some special need, e.g., a motor car, a motion picture projector, a public address system. Projects such as taking over the support of a village church and school, or the support of a native pastor or catechist, can be sponsored. Of great value also is definite determination on the part of the men of the church to give time to hearing and learning and understanding more about the missionary work of the church so that interest may be awakened and the desire to participate strengthened.

The Board of Foreign Missions of each church group will happily give information about worthy undertakings which may become the aspiration of Brotherhood organizations.

Topics for Discussion

1. Which missionary fields are being served by your own church? What is the total number of missionaries in each field? The number of native (national) workers in each field? The number of pupils in schools? The baptized membership? The amount sent abroad to support the work in each field? List these facts on a blackboard. Locate each field on a map.

2. Under the guidance of a veteran of World War II who visited a mission station, discuss the mission work of that field.

3. Discuss in detail special missionary projects which individuals or Brotherhoods might sponsor.

Assignment of the Project for the February Meeting

Cf. the article immediately following and bearing the title, "Tomorrow's Men."

Closing Worship

Hymn, "Christ for the World We Sing" — No. 218 C.S.B., or No. 164 P.S.H.
Prayer, including the Lord's Prayer
Benediction
FELLOWSHIP and REFRESHMENTS

Tomorrow's Men

Project for the February Meeting

Today's boys will be tomorrow's men. But what kind of men will they be? The answer to that question will be determined in part by the guidance which the men of today give to the boys that are growing up in their midst.

We want tomorrow's men to be honest, upright, noble, Christians. Each member of the Brotherhood has a contribution to make to the attainment of this goal. For that reason our

topic study in February will be, "Guiding Boys to Christian Growth."

In preparation for the February meeting appoint committees to carry out as many of the following projects as seem desirable:

1. Invite a Boy Scout troop or a 4-H club to demonstrate some phase of its work.

2. Plan to use at the February meeting boys from your congregation who have musical, forensic, or dramatic ability.

3. Invite the scoutmaster, the chairman of the troop committee, or some other qualified person to explain the Pro Deo et Patria Award.

4. Have some qualified person expain the program of leadership education, and urge the men to participate in this program.

5. Plan a father-son banquet, or a boys' night, and arrange to have unchurched and underprivileged boys of the neighborhood in attendance.

6. Arrange for a detailed report on the boys' work which is sponsored by the local Brotherhood, and plan for an intensification of this work.

7. Ask several members of the Brotherhood to be prepared to lead in a discussion of the February topic.

●

New England Meet

745 Huntington Road
Bridgeport 8, Conn.
October 29th. 1946

Dear Editor,—

Enclosed find a resume of the convention of the New Conference Brotherhood, also a clipping from the paper in Waterbury.

I really have tried to keep this account down as much as I can without dropping too much of the important happenings—but since this convention was really a very BUSY one and so much was accomplished as you may estimate from my report, which you already have, that I just was unable to cut it any more than that enclosed, the rest I will have to let to your good judgment.

Thank you for the card and rest assured that I will always be glad to cooperate with you in whatever way possible, sincerely,

Yours in Christian Brotherhood,
Ralph J. Wholsen

Promptness in reporting gives double value. We can always count on President Wohlsen to give us the news while it is new. The fine spirit of N. E. Brotherhoods reflects the up-and-coming leadership. More power to you R. J. —*Ed.*

The Conference Story

The New England Conference Brotherhood held their semi-annual convention at the 1st Church, Waterbury, Connecticut, Sunday, October 27. Nearly 200 attended. The following officers were re-elected: President, Ralph J. Wohlsen, Bridgeport; V. Pres., John Tiedmann, New Haven; Secretary, Elwood C. Pieper, New Haven; and Treasurer, Herman Gritz, Meriden.

President Wohlsen presented an eight point program for adoption, which included the entire program adopted at the Erie Convention, including the new dues plan and several additional activities, chief of which was the recommendation that a christian stewardship committee be enlisted from the Lutheran men of the conference, both laymen and clergy, whether affiliated with the Brotherhood or not—the membership requirement to be an annual donation of not less than five dollars to the Conference Brotherhood, from which the contributing committee member will receive a subscription to LUTHERAN MEN; the balance of the contribution to be held in the Brotherhood treasury for defraying Brotherhood sponsored stewardship activities, also the continuation of a committee to study the possibilities of organizing and building a Lutheran leadership training camp for the Lutheran youth of New England, somewhere in the mountains of Connecticut.

The entire eight point program was unanimously adopted after a brief discussion from the floor.

The president also reported that over 13,000 letters, circulars, bulletins and tracts were distributed in the past year among the New England Lutheran churches by the conference brotherhood and at their expense, covering the advancement of the Brotherhood and the Lutheran church in general throughout New England —more regular attendance at church service by the men—the development of Boy Scout troops in every congregation and the necessity for increased apportionment payments.

The roll call of Brotherhoods showed a total of 17 new members secured for member-churches, 37 lapsed members returned, and over 40 new members secured for the Brotherhoods in the Conference Brotherhood stewardship campaign during the past month. A bowling league of member brotherhoods was organized and is now functioning throughout the entire conference, with eight teams representing as many congregations.

The banquet in the evening, which was beautifully prepared and served by the younger girls of First Lutheran Church was attended by over 200 men and their wives, in the parish house of the church. After the dinner Rev. A. P. Schilke of Wethersfield, Connecticut, acting as toastmaster, which part he played with professional skill, called on the following who responded: Rev. R. A. Heydenreich, pastor of the First Lutheran church, the host; Rev. Conrad R. Reisch, president of the New England conference; Mr. Herman A. Scheld, president of the New York Synodical Brotherhood, Franklin Square, N. Y. and Ralph J. Wholsen, president of the New England conference Brotherhood, who presented the attendance award to the Norwich, Connecticut Brotherhood who chartered a bus to bring 96% of its membership to the convention. Rev. Fred R. Knubel, D.D., was the speaker at the banquet and his most inspirational talk on "Christ's Callings To Men" was truly the climax to a convention that seemed God-inspired to a grim determination to really accomplish the objectives of the Brotherhood in New England for Christ and His Church.

●

The world is divided into two classes, those who go ahead and do something, and those who sit still and inquire, "Why wasn't it done the other way?"—O .W. Holmes.

New England Conference Leaders

Reading left to right: Rev. Robert A. Hydenreich, pastor First Church, Waterbury, Conn., the host church; Rev. A. P. Schilke, pastor St. Paul's Church, Wethersfield, Conn., toastmaster; President R. J. Wohlsen, N. E. Conference Brotherhood; Dr. Fred R. Knubel, president N. Y. Synod; Rev. Conrad A. Reisch, president N. E. Conference.

Christ passes
On His ceaseless quest,
Nor will He rest
With any,
Save as CHIEFTEST GUEST.
—John Oxenham

U.L.C.A. MEMBERSHIP DUES

October 1-31, 1946

1947 DUES (Renewals)

Redeemed Lutheran Brotherhood, Buffalo, N. Y.	$ 5.00
St. Paul's Lutheran Brotherhood, Eggertsville, N. Y.	5.00
Trinity Lutheran Brotherhood, Rochester, N. Y.	5.00

1946 DUES (New)

First Lutheran Brotherhood, Chadwick, Ill.	5.00
St. Martin's Lutheran Brotherhood, Albemarle, N. C.	5.00
Holy Trinity Lutheran Brotherhood, Hollis, N. Y.	5.00
Annunciation Lutheran Brotherhood, Philadelphia, Pa.	3.00
Second Lutheran Brotherhood, Chambersburg, Pa.	7.50
Charles H. Fry Memorial Bible Class of Bethel Lutheran Church, Philadelphia, Pa.	7.50
Saegertown-Venango Lutheran Parish Brotherhood, Saegertown, Pa.	3.00
Zion Lutheran Brotherhood, Bristol, Conn.	5.00

1946 DUES (Renewals)

St. Paul's Lutheran Brotherhood, Nashville, Tenn.	5.00
St. Mark's Lutheran Brotherhood, Freemont, Ohio	5.00
St. John's Lutheran Brotherhood, Brooklyn, N. Y.	7.50
Holy Communion Lutheran Brotherhood, Banner Elk, N. C.	3.00
St. Mark's Lutheran Brotherhood, Blowing Rock, N. C.	3.00
St. John's Lutheran Brotherhood, Lenoir, N. C.	3.00
Mt. Hermon Lutheran Brotherhood, Concord, N. C.	5.00
Bethany Lutheran Brotherhood, Kannapolis, N. C.	7.50
Union Lutheran Brotherhood, Salisbury, N. C.	5.00
St. James' Lutheran Brotherhood, Fayetteville, N. C.	5.00
Philadelphia Lutheran Brotherhood, Dallas, N. C.	3.00
Grace Lutheran Brotherhood, Hendersonville, N. C.	5.00
Salem Lutheran Brotherhood, Maiden, N. C.	3.00
Ascension Lutheran Brotherhood, Shelby, N. C.	5.00
Mt. Hebron Lutheran Brotherhood, Hildebran, N. C.	5.00
Lutheran Chapel Lutheran Brotherhood, East Gastonia, N. C.	5.00
? , Sunbury, Pa.	3.00
St. John's Lutheran Brotherhood, Nazareth, Pa.	3.00
Grace Lutheran Brotherhood, Shamokin, Pa.	5.00
Ridge Parish Lutheran Brotherhood, Tylersport, Pa.	7.50
St. Paul's Lutheran Brotherhood, Red Hill, Pa.	5.00
Resurrection Lutheran Brotherhood, Rochester, N. Y.	3.00
Reformation Lutheran Brotherhood, Rochester, N. Y.	10.00
Holy Trinity Lutheran Brotherhood, Buffalo, N. Y.	3.00
Peace Lutheran Brotherhood, Rochester, N. Y.	3.00
Grace Lutheran Brotherhood, North Towanda, N. Y.	7.50
St. Peter's Lutheran Brotherhood, York, Pa.	5.00
Zion Lutheran Brotherhood, East Petersburg, Pa.	5.00
Zion Lutheran Brotherhood, Harrisburg, Pa.	7.50
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First Lutheran Brotherhood, Warren, Pa.	7.50
Trinity Lutheran Brotherhood, Albany, N. Y.	7.50
First Lutheran Brotherhood, Norwich, Conn.	5.00
First Lutheran Brotherhood, Rockville, Conn.	5.00
St. Paul's Lutheran Brotherhood, Bridgeport, Conn.	7.50
St. John's Lutheran Brotherhood, East McKeesport, Pa.	7.50
St. Mark's Lutheran Brotherhood, Roanoke, Va.	10.00

CONTRIBUTIONS

October 1-31, 1946

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Grace Lutheran Brotherhood, Boone, N. C.	10.00
Norman Nelson, St. Paul, Minn.	5.00
Zeb Trexler, Concord, N. C.	25.00
John Reck, Juneau, Alaska	2.00

28th ANNIVERSARY OFFERINGS

Zion Lutheran Brotherhood, Utica, N. Y.	5.00
A. E. Richardson, Verona, Pa.	5.00
Ebenezer Lutheran Brotherhood, Concord, N. C.	11.00
Mt. Hermon Lutheran Brotherhood, Concord, N. C.	5.50
St. Paul's Lutheran Brotherhood, Tower City, Pa.	12.50
Christ Lutheran Brotherhood, Floral Park, N. Y.	12.00
Trinity Lutheran Brotherhood, New Brighton, Pa.	5.00
Friendship Lutheran Brotherhood, Taylorsville, N. C.	15.27
St. Mark's Lutheran Brotherhood, Knox, Pa.	8.00
Mt. Moriah Lutheran Brotherhood, China Grove, N. C.	16.86
Salem Lutheran Brotherhood, Salisbury, N. C.	9.50
St. John's Lutheran Brotherhood, Asheboro, N. C.	7.32
Trinity Lutheran Brotherhood, Mount Pleasant, Pa.	12.50
St. James' Lutheran Brotherhood, Altoona, Pa.	27.50
Hope Epiphany Lutheran Brotherhood, Chicago, Ill.	9.50

CHAPLAINS' SUBSCRIPTION FUND

August Weitzenkamp, Scribner, Nebr.	5.00
Holy Trinity Lutheran Brotherhood, Hickory, N. C.	100.00
Western District Brotherhood of the North Carolina Synodical Brotherhood	100.00
First United Lutheran Brotherhood, Dallas, Texas	5.00
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